

NAMAAZ PADHNE KI FAZEELAT AUR ISKO CHHORD NE WAALE KA KYA HUKM HAI ?

Taaleef : **Abu Al-Hasan Al-Hindi** (Hafizahullaah)

Allaah Ta'aalaa Qur-aan Mein Bohat Saarey Muqaamaat Par Salaah Padhne Ki Fazeelat Bayaan Kee Hai. Un mein se kuch Zikr kar rahey hain:

1. "Beshak Jo Log Eemaan Ke Saath (Sunnat Ke Mutaabiq) Neyk Kaam Karte Hain Namaazon Ko Qaayam Karte Aur Zakaat Adaa Karte Hain Unka Ajar Unke Rabb Ke Paas Hai Un Par Na Tou Koi Khauf Hai Na Udaasi Aur (Na Hi) Ghum." [Sūrah Al-Baqarah : 277]

2. "(Musalmaanon) ! Tumhaara Dost Khud Allaah Hai Aur Uska Rasool Hai Aur Eemaan Waale Hain Jo Namaazon Ki Pabandi Karte Hain Aur Zakaat Adaa Karte Hain Aur Woh Rukoo (Khushu Khuzoo) Karne Waale Hain."

[Sūrah Al-Maaidah : 55]

3. "Namaaz Ki Pabandi Karo Zakaat Adaa Karo Aur Allaah Ta'aalaa Ke Rasool Ki Farmabardaari Mein Lagey Raho Taaki Tum Par Raham Kiya Jaaye." [Sūrah An-Noor : 56]

4. (Logon!) "Allaah Ki Taraf Rujoo Hokaar Usse Dartey Raho Aur Namaaz Ko Qaayam Rakho Aur Mushrikeen Mein Se Na Ho Jaao." [Ar-Room : 31]

5. "Jo Log Allaah Ki Kitaab (Qur-aan) Ki Tilaavat Karte Hain Aur Namaaz Ki Paabandi Karte Hain Aur Jo Kuch Hum Ne Unko Diya Hai Us Mein Se Posheedah Aur Alaaniya Kharch Karte Hain Woh Aisi Tijaarat Ke Ummeedvaar Hain Jo Kabhi Nuqsaan Mein Na Hogi." [Faatir : 29]

ALLAAH KI IBAADAT SE GHAAFIL REHNE WAALON KA BAYAAN.

1. Allaah Ta'aalaa Ne Kaha: "Aur Jo Shaks Rahmaan Ki Yaad Say Ghaflat Keray Hum Us Par Ek Shaitaan Muqarrar Kar Detey Hain Wahi Uska Saathi (dost) Rehta Hai." [Az-Zukhruf : 36]

TAFSEER: Shaitaan se Bacho. Irshaad hota hai ke jo shakhs Allaah ta'aalaa ke zikr se ghaflat aur bey rughbati kare us par Shaitaan qaabu paaleta hai aur uska Saathi (dost) banjaata hai. [Tafseer Ibn Kaseer]

2. Allaah ta'aalaa ka farmaan hai: "Aye Musalmaanon ! Tumhare Maal aur tumhari Aulaad tumhein Allaah ke Zikr se ghaafil na kardey. Aur jo koi bhi aisa karega (ya'ni Allaah ki ibaadat se ghaafil ho jaayega) wahi log Nuqsaan uthaaney waale hongey." [Al-Munafiqoon : 9]

TAFSEER: Maal aur Daulat ki khud Supurdagi kharaabi ki jad hai. Allaah apne Mumin bandon ko Hukm deta hai ke woh kasrat se **Allaah ka zikr kiya karein aur Tambeeh karta hai ke aisa na ho ke Maal aur Aulaad ki Muhabbat mein phaskar Allaah ke Zikr se Ghaafil ho jaaye aur Dunya ki Zeenat (khoobsurti) hi ko sab kuch samajh baithey** apne Rabb ki itaa'at mein sust padjaaye, woh khud apna Nuqsaan karne waala hai.

JAHANNAM MEIN JAANE KI EK WAJAH.

Allaah Ta'aalaa Jahannamiyon Ke Baarey Mein Farmaata Hai Ke :

"(Jannat Waale Jab Gunahgaaron (Jahannamiyon) Se Sawaal Karengey. Tumhein Dozakh Mein Kis Cheez Ne Daala Hai ? Woh Jawaab Dengey Ke Hum Namaazi Na The." [Al-Muddassir : 40-43]

MUNAFIQEEN KI TARAH NAMAAZ NA PADHO.

Allaah Ta'aalaa Ne Kaha :

"Beshak Munaafiq Allaah Se Chaal Baaziyan Kar Rahey Hain Aur Woh Unhein Is Chaal Baazi Ka Badla Deney Waala Hai Aur **Jab Namaaz Ko Khadey Hotey Hain Tou Badi Kaahili (susti) Ki Haalat Mein Khadey Hote Hain Sirf Logon Ko Dikhaate Hain** Aur Allaah Ki Yaad Tou Yunhi Si Baraye Naam Karte Hain." [Sūrah An-Nisaa : 142]

FAJR AUR ISHAA KI NAMAAZ JAMAAT SE PADHNE KI FAZEELAT.

Raavi-e-Hadees **Usmaan Bin Affaan** (Raziyallaahu Anhu),

Rasool Allaah (ﷺ) Ne Farmaaya: "**Jis Ne Ishaa Ki Namaaz Jamaat Ke Saath Padhi Tou Goya (Usne) Aadhi Raat Tak Nafil Padhta Raha (Ya'ni Nafil Namaazein Aadhi Raat Tak Padhte Rehne Jitna Sawaab Milega)**

Aur Jis Ne Subah Ki Namaaz (Ya'ni Fajr Ki Namaaz) Jama'at Se Padhi Woh Goya Saari Raat Namaaz Padhta Raha."

[Saheeh Muslim, Kitaabul-Masaajid; Abu Daawood : 555 Aur At-Tirmizee : 221]

MUNAAFIQON PAR KAUNSI NAMAAZEIN BHAARI HOTI HAI ?

Raavi-e-Hadees Abu Hurairah (Raziyallaahu A'nhu),

Rasool Allaah (ﷺ) Ne Farmaaya: "**Munaafiqon Par Fajr Aur Ishaa Ki Namaaz Se Zyaadah Aur Koi Namaaz Bhaari Nahi.**

Aur Agar Unhein Maloom Hota Ke Unka Sawaab Kitna Zyaada Hai (Aur Chal Naa Sakte) Tou Ghutnon Ke Bal Ghaseet Kar Aatey Aur Mera [Ya'ni Nabi (ﷺ) Ka] Tou Iraada Hogaya Tha Ke Muazzin Se Kahun Ke Woh Takbeer Kahey,

Phir Mai Kisi Ko Namaaz Padhaaney Ke Liye Kahoon Aur Khud Aag Ki Chingaariyaan Lekar Un Sabke Gharon Ko Jalaadu Jo Abhi Tak Namaaz Ke Liye Nahin Nikley." [Saheeh Al-Bukhaari, Hadees : 657]

Note: Hadees Se Pata Chala Ke Fajr Aur Isha Ki Namaaz Munaafiqon Par Bhaari Hai Ya'ni Unhein Yeh Do Namaazein Padhne Mein Kaafi Pareshaani Hoti Hai.

Zara Sonchiye Ke Kahin Aap Par Bhi Yeh Do (2) Namaazein Bhaari Tou Nahi ? Agar Haan Tou Phir Aap Ka Shumaar Bhi Munaafiqon Mein Se Hoga. Allaah Ki Panaah.

NAMAAZ CHHORD NA KUFR HAI.

Raavi-e-Hadees Buraidah (Raziyallaahu Anhu),

Nabi (ﷺ) Ne Farmaaya: "**Hamaare Aur Kaafiron Ke Darmiyaan Namaaz Ka Muaahida Hai, Tou Jis Ne Namaaz Chhordi Usne Kufr Kiya.**" [Jaami At-Tirmizee : 2621 ; Ibn Maajah : 1079]

Vazaahat: Ya'ni Jab Tak Ke Woh Namaaz Padhte Rahengey Hum Un Par Islaam Ke Ahkaam Jaari Rakhengey, Aur Jab Namaaz Chhord Dengey Tou Kuffaar Ke Ahkaam Un Par Jaari Hongey.

Kyunke Hamaare Aur Unke Darmiyaan Muaahida Namaaz Hai, Aur Jab Namaaz Chhord Dee Tou Goya Muaahida Khatam Hogaya.

Nabi (ﷺ) Ne Farmaaya: **"Is Deen Ki Asal Cheez "Islaam" Hai Aur Iska Sutoon (Pillar) Namaaz Hai Aur Iska Buland Tareen Martaba Wa Muqaam Allaah Ki Raah Mein Jihaad Karna Hai."**

[Tabaraani Kabeer; Aur Suyooti Ne Isey Jaami As-Sagheer Mein **Saheeh** Kaha Hai.]

LOGON SE KIN CHEEZON KI WAJAH SE JIHAAD KARNA JAAEZ HAI ?

Rasool Allaah (ﷺ) Ne Farmaaya :

“Mujhe Logon Se Us Waqt Tak Jung (Qitaal) Karte Rehne Ka Hukm Diya Gaya Hai **Jab Tak Log Is Baat Ki Shahaadat Na Deney Lagein Ke Allaah Ke Siwa Koi Mabood-e-Barhaqq Nahi Aur Muhammad (ﷺ) Uske Bandey Aur Rasool Hain.**

Aur Humaare Qibley Ki Taraf Rukh (Kar Ke Ibaadat) Na Karne Lagein. Humaara Zabeedah Na Khaane Lagein Aur Humaare Tareeqey Ke Mutaabiq Namaaz Na Padhne Lagein.

Jab Woh Yeh Sab Kuch Karne Lagengey Tou Unka Khoon Aur Unka Maal Humaare Oopar Haraam Hojayega.

Magar Kisi Haq Ke Badley Inhein Woh Sab Kuch Haasil Hoga Jo Aam Musalmaanon Ko Haasil Hoga Aur Un Par Wahi Sab Kuch Zimmedaariyaan Aaid (Daali) Hongi Jo Aam Musalmaanon Par Aaid Hongi.”

[Jaami At-Tirmizee, Hadees (**Saheeh**) : 2608]

RAAT KI FARZ NAMAAZ NA PADHNE KA ANJAAM.

Raavi-e-Hadees Samura Bin Jundab (Raziyallaahu Anhu),

Nabi (ﷺ) Ne Khwaab Bayaan Karte Huye Farmaaya :

"Jis Ka Sar Paththar Se Kuchla Jaa Raha Tha Woh Qur-Aan Ka Haafiz Tha Magar Woh Qur-Aan Se Ghaafil Hogaya **Aur Farz Namaaz Padhey Baghair Sojaaya Karta Tha.**" [Saheeh Al-Bukhaari : 1143]

BEHTAREEN VASIYATON KA BAYAAN.

Abu Dardaa (Raziyallaahu Anhu) Kehte Hai,

Merey Khaleel [Ya'ni Nabi (ﷺ)] Ne Mujh Ko Vasiyat Kee Hai Ke Tum Allaah Ta'aalā Ke Saath Kisi Ko Shareek Mat Karna Agarchey Tum Tukdey Tukdey Kardiye Jaao, Aur Jalaa Diye Jaao, **Aur Farz Namaaz Ko Jaan Boojhkar Mat Chhord Na, Kyun Ke Jis Ne Namaaz Ko Jaan Boojhkar Chhorda Us Par Se Allaah Ki Panaah Uthgayi,** Aur Tum Sharaab Mat Peena, Kyun Ke Sharaab Tamaam Buraaiyon Ki Kunji (Ya Jad) Hai."

[Sunan Ibn Maajah : 4034, (Saheeh)]

PAANI YA MITTI NA MILNE PAR BHI NAMAAZ PADHNA WAAJIB HAI.

Imaam Shaukaani (Rahimahullaah) Ne Kaha :

"Tehqeeq Karne Waalon Ne Is Hadees [Al-Bukhaari : 336] Se Daleel Pakdi Hai Ke Agar Paani Aur Mitti Donon Na Ho Tab Bhi Namaaz Waajib Hai.

Hadees Mein Jin Logon Ka Zikr Hai Un Hone Paani Nahi Paaya Tha Phir Bhi Namaaz Ko Waajib Jaan Kar Adaa Kiya. **Agar Unka Yeh Namaaz Padhna Manaa Hota Tou Nabi (ﷺ) Zaroor Un Par Inkaar Farmaate.**

Pas Yahi Hukm Uske Liye Hai Jo Na Paani Paaye Na Mitti, Us Ke Liye Tahaarat Sirf Unhi Do Cheezon Se Haasil Hoti Hai. Tou Usko Namaaz Adaa Karna Zaroori Hua. Jamhoor Muhaddiseen Ka Yahi Fatwaa Hai.”

[Nail Al-Autaar-1, Page No.267]

Allamah Qastalaani (Rahimahullaah) Ne Kaha :

Hadees Mazkoora (Ya'ni Oopar Zikr Kee Gayi Hadees) Dalaalat Kar Rahi Hai Ke Jo Shakhs Paani Paaye Na Mitti, Woh Usi Haalat Mein Namaaz Padhley. [Saheeh Al-Bukhaari, Hadees : 336 Ki Tashreeh]

AGAR NAMAAZ PADHNA BHOOL JAAYE USKA KYA HUKM HAI ?

Raavi-e-Hadees Anas Bin Maalik (Raziyallaahu Anhu),

Nabi (ﷺ) Ne Farmaaya: **"Jo Shakhs Namaaz Ko Bhoool Jaaye (Ya Sojaaye) Tou Woh Usey Usi Waqt Adaa Karey Jab Yaad Aajaye.**

Iske Alaavah Uska (Ya'ni Namaaz Chhordne Ka Aur) Koi Kaffaarah Nahi."

[Sunan Abu Daawood, Hadees (Saheeh) : 442]

NAMAAZ CHHORD NE WAALE KA KYA HUKM HAI ?

1. Al-Laalkai Ne Farmaya Ke Imaam Ahmad Ibn Hanbal Ne Farmaaya :

"Jis Kisi Ne Salaah (Namaaz) Ko Chhorda Usne Kufr Kiya (Woh Kaafir Hogaya) **Aur Aisa Koi Amal Nahi Hai Jis ke Chhord ne se Insaan Kaafir Hota Hai Siwaaye Salaah Ke.**

Aur Jis Kisi Ne Isey (Salaah/Namaaz) Chorda Woh Kaafir Hogaya Aur Allaah Ne Usko Qatal Karna Halaal (Jaez) Kardiya Hai."

[Sharh Usūl Itiqād Ahl As-Sunnah Wa Al-Jamā'ah, Vol. 1/179]

2. Al-Aajuri Ne Farmaya Ki "Ibn Mukhallid Ne Kaha Ki Abu Dawood Ne Riwayat Kiya Hai Ki Imaam Ahmad Ne Kaha Ki

'Agar Kisi Ne Kaha Ki "Mai Salaah Nahi Padhunga" Toh Woh Kaafir Hai."

[Ash-Shariyyah, Pg. 136]

3. Ibn Hazm Ne Kaha Ki "Umar Ibn Khattaab, Abdur-Rahman Ibn 'Awf, Muadh Ibn Jabal, Abu Hurairah Aur Doosre **Sahaabah** (Raziyallaahu Anhum) **Se Ye Baat Aayi Hai Ke,**

Jis Kisi Ne Ek Salaah Ko Chhorda Uske Waqt Khatam Hone Tak Toh Woh Murtadd (Kaafir) Bangaya. Aur Hum ne Kisi Ko Is Baat Me Doosri Raaye Rakhte Hue Nahi Paaya. [Al-Munthirī In At-Targhīb Wa At-Tarhīb]

4. Ibn Hazm Ne Farmaaya: "Sahaabah Ki Ek Jamaat Aur Unke Ba'd Ke Taba'een Yeh Eemaan Rakhte The Ki,

Jis Kisi Ne Jaan Booj Kar Ek Salah Ko Uske Mukharrarah Waqt Hojane Tak Nahi Pardha Toh Woh Kaafir Hogaya. Aur Yehi Aqeedah Rakhne Waalon Mein Se 'Umar Ibn Khattaab, 'Abdur-Rahman Ibn 'Awf, Muadh Ibn Jabal, Abu Hurairah Aur Abu Dardah (Raziyallaahu Anhum).

Aur Doosre Ulamaa Jo Yeh Soch Rakhte The Usme Se Ahmad Ibn Hanbal, Ishaq Bin Rahwai, Abdullaah Ibn Mubaarak, An-Nakhli, Al-Haakim Ibn Utaibah, Abu Ayyub As-Sakhtiyaani, Abu Dawood At-Tayaalisi, Abu Bakr Bin Abi Shaibah, Zubair Ibn Harb The.” [Sahīh At-Targhībī Wat-Tarhībī, Pg. 235]

5. Ibn Usaimeen Ne Kaha :

Umar Bin Khatthaab (Raziyallaahu Anhu) Ne Kaha: **"Namaaz Chhord Ne Waale Ka Islaam Mein Koi Hissa Hai Hi Nahi."**

[Source: Bey Namaazi Ka Shar'ee Hukm In Urdu, Pg No.17]

Aur Jab Yeh Baat Vaazih Hogayi Ke Namaaz Chhord Ne Waala Kaafir Hai Tou Us Par Murtaddon Ke Ahkaam Naafiz Hongey, Un Mein Se Kuch Neechey Zikr Kiye Gaye Hain:

1. Usse Shaadi Biyaah Karna Durust Nahi Hai Agar Bey Namaazi Hi Ki Haalat Mein Uska Aqad Hojaaye Tou Yeh Nikaah Baatil Hai. Uske Liye Beewi Halaal Nahi Hogi Isliye Ke Allaah Ta'aalaa Ne Muhaajir Auraton Ke Baarey Mein Farmaaya :

"Agar Woh Tumhein Eemaandaar Maloom Ho Tou Ab Unhein Kaafir Ki Taraf Waapas Na Karo Yeh Unke Halaal Nahi Aur Na Woh Inke Liye Halaal Hai."

[Al-Mumtahinah:10]

2. Agar Aadmi Aqad Ho Jaaney Ke Ba'd Namaaz Chhordey Tou Nikaah Fuskh Ho Jaayega Uske Liye Beewi Halaal Nahi Hogi Jis Ki Daleel Oopar Zikr Kee Gayi Aayat Hai.

Ahle ILM Ke Nazdeek Ma'roof Tafseel Ke Etebaar Se Ke Namaaz Chhord Na Dukhool Se Pehle Hai Ya Ba'd Mein.

3. Us Bey Namaazi Ki Zubah Kee Huyi Cheez Nahi Khaayi Jaasakti Hai Kyun? Isliye Ke Liye Woh Haraam Hai. Aur Agar Yahoodi Ya Nasraani Zubah Kare Tou Uski Zubah Kee Huyi Cheez Khaana Hamaare Liye Halaal Hai. Tou Is Bey Namaazi Ka Zabeedah Yahoodi Aur Nasraani Ke Zabeedah Se Buraa Hai. Allaah Ki Panaah.

4. Uske Liye Makkah Mein Ya Uske Hudood-e-Haram Mein Daakhil Hona Durust Wa Jaaez Nahi Hai Isliye Ke Allaah Ta'aalaa Ka Farmaan Hai:

"Aye Eemaan Waalon! Beshak Mushrikeen Bilkul Naapaak Hai Woh Is Saal Ke Ba'd Masjid-e-Haraam Me Paas Bhi Na Bhatakney Paaein."

[At-Taubah:28]

5. Agar Uske Qareebi Rishtedaaron Mein Kisi Ki Maut Hojaaye Tou Meeraas (Viraasat//Inheritance) Mein Uska Koi Hissa Nahi Hai. Agar Koi Aadmi Aisa Ladka Chhord Kar Marjaaye Jo Bey Namaazi Ho (Marne Waala Insaan Namaazi Tha Aur Beta Bey Namaazi Hai) Aur Ek Aisey Chacha Ke Ladkey Se Jo Door Ki Qaraabat Daari Rakhta Ho Tou Kaun Uska Waaris Hoga ?

(Jawaab): Uska Chachazaad Bhaai Waaris Hoga Na Ke Uska Beta Isliye Ke Nabi (ﷺ) Ka Farmaan Hai Jisey Usaamah Bin Zaid (Raziyallaahu Anhu) Ne Rivaayat Kiya Hai Ke: **"Musalmaan Ka Waaris Kaafir Nahi Hosakta Hai Aur Na Hi Kaafir Ka Waaris Musalmaan Hosakta Hai."**

[Saheeh Muslim : 4140 or 1614 a]

Aur Rasool Allaah Ka Yeh Farmaan Bhi Hai Ke: "Muqarrarah Hissey Haqdaaron Ko Do **Aur Jo Bach Jaaye Woh Sab Se Qareebi Rishtedaar Rakhney Waale Mard Ke Liye Hai.**" [Saheeh Muslim : 4141 or 1615 a]

Aur Yeh Ek Misaal Hai Aur Yahi Tamaam Waarison Par Laagu Hoga.

6. Bey Namaazi Ko Marney Ke Ba'd Na Ghusl Diya Jaayega Na Hi Kafan Aur Na Uski Namaaz Janaazah Padhi Jaayegi Aur Na Hi Musalmaanon Qabristaan Mein Dafan Kiya Jaayega. Tab Uske Saath Kya Sulook Kiya Jaayega ?

Usko Sehraa (Desert) Mein Ley Jaakar Gadaa Khodkar Usi Kapdey Mein Hi Dafan Kardiya Jaayega Isliye Ke Iski Koi Hurmat Nahi Hai Aur Is Wajah Se Kisi Ke Liye Durust Nahi Hai Ke Uske Paas Kisi Bey Namaazi Ki Maut Ho Jaaye Aur Usey Uske Bey Namaazi Hone Ka Ilm Ho Usey Namaaz Janaazah Ke Liye Musalmaanon Ke Paas Laaye.

7. Uska Hashar Qiyaamat Ke Din Kufr Ke Sardaaron Firaun, Haamaan, Qaaroon Aur Abi Bin Khalaf Ke Saath Hoga. Allaah Ki Panaah. Aur Jannat Mein Nahi Daakhil Hoga Aur Uske Ahl Wa Ayaal (Ghar Waalon) Mein Se Kisi Ke Liye Munaasib Nahi Hai Ke Uske Liye Rahmat Aur Maghfirat Ki Duaa Karein. Kaafir Hone Ki Wajah Se Iska Mustahaq Nahi Hai Isliye Ke Allaah Ta'aalaa Ka Farmaan Hai :

"Nabiyon Ko Aur Doosre Musalmaanon Ko Jaaez Nahi Ke Mushrikeen Ke Liye Maghfirat Ki Duaa Maangein Agarchey Woh Rishtedaar Hi Hon Is Amar Ke Zaahir Ho Jaaney Ke Ba'd Ke Yeh Log Jahannami Hain." [At-Taubah : 113]

Biraadraan-e-Islaam! Mas-Ala Intehai Khatarnaak Hai Aur Afsos Ka Muqaam Hai Ke Kuch Log Is Silsiley Mein Suste Aur Kaahili Se Kaam Letey Hain Aur Bey Namaaziyon Ko Gharon Mein Rehne Detey Hain Aur Yeh Na Jaaez Hai.

Source : [Ibn Usaimeen Ki Kitaab Bey Namaazi Ka Shar'ee Hukm, Urdu Pg No. 19-22]